

The Hindu Organ.

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HAS THE WIDEST CIRCULATION

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THE JAFFNA TRADING COY., LTD.

THE Ordinary General Meeting of the shareholders of this Company will be held at the Registered Office, Beach Road, Jaffna, at 3-30 P. M. on the 28th February 1911, to receive the Report of the Directors and the Statement of Accounts for the year ending 31st December 1910, and to transact any other business that may be duly brought before the meeting.

TAMBIAH S. COOKE,
Secretary.

ACKNOWLEDGMENT OF SUBSCRIPTION TO THE "HINDU ORGAN".

| | Rs. | Cts. |
|------------------------------------|-------|------|
| Dr. M. Sinnatambay, Colombo, | 11-00 | |
| Mr. S. Kanagasabai, Madras, | 4-00 | |
| " K. Nakamuttu, Vankalai, | 5-50 | |
| " K. M. Sennakavathar, Deniyaya, | 11-00 | |
| " S. Nagalingam, Agrapatna, | 10-00 | |
| " S. Ponniah, Pusing, | 6-25 | |
| " V. Eliatambay, Basim, | 2-75 | |
| " C. A. Thampy, Kochikade, | 5-00 | |
| " V. Chuntherampillai, Kurunegala, | 2-00 | |
| " M. Kanapathippillai, Perak, | 6-25 | |



The Hindu Organ.

JAFFNA, WEDNESDAY, FEBRUARY 8, 1911.

TOBACCO CULTIVATION IN JAFFNA.

We have in a previous issue pointed the deadlock that is sure to occur in tobacco cultivation in this District owing to overproduction, and urged the necessity of curbing a portion of this tobacco to suit other markets than that of Travancore and also to curtail the cultivation of tobacco and cultivate in its stead other products which would serve as food stuffs to the people and find a ready sale in the Island itself. Mr. H. R. Freeman, the worthy Government Agent of this Province, with the deep interest which he takes in the welfare of the people committed to his care, promptly, on the publication of our article on the subject, sent a circular to the Maniagars of the District with a copy of the "Hindu Organ" containing that article inviting their serious attention to it and requiring them to use their influence with the cultivators and adopt measures to see that the normal quantity of tobacco is not cultivated this year. We are also glad to find that following our article, most of our vernacular contemporaries in this District, have had

their say on the subject, which has produced some beneficial effects in opening the eyes of the cultivators to the real position of affair in connection with tobacco cultivation and its trade with Travancore.

We have been making careful inquiries into the matter and are in a position to say that the note of warning sounded by us has had the effect of reducing to some extent the area planted with tobacco, but not to the extent the exigencies of the situation demand. Some of the Maniagars have done their duty well, by promptly causing promulgation made in the villages by beat of tom tom, warning the cultivators against growing the normal quantity of tobacco in the expectation of finding a sale for the Travancore market; while others were very indifferent in the matter; and when they took any action, it was too late to be of any use, as the planting of tobacco had already taken place. If all the Maniagars of the Divisions which grow tobacco for the Travancore market were to be solicitous of the welfare of the people in their charge as the Government Agent is, the result would have been different. We met an Udaiyar who is in charge of a division which grows a very large quantity of this tobacco, just a week after the circular of the Government Agent was sent, and asked him if he had received any order from his Maniagar in respect to the warning to be given to the cultivators to restrict the cultivation of tobacco, and his answer was in the negative. From inquiries we have made from cultivators in different parts of the District we are satisfied that, while some Headmen have faithfully carried out the orders of the Government Agent, others have signally failed in their duty.

The people of Jaffna having cultivated tobacco from time immemorial and it being the staple product of the District, it is very difficult to prevail upon them to give up this cultivation and to take to other products, though they have now in some portions of their tobacco gardens, in response to the warning given, planted cassava, plantain, chillies, onion and other food products. While the growing of the variety of tobacco intended for the Travancore market should be restricted to a quantity of about five thousand candies, there is ample room for the development of the smoking variety, on account of the recent increase of the import duty in Ceylon on foreign tobacco, manufactured and unmanufactured, which will have the effect of increasing the consumption of the indigenous stuff in the Island. The people should, therefore, cultivate more largely the smoking variety and cure it to suit cigar manufacture. If, however, improved methods of cultivation and curing be introduced, the tobacco thus grown would not only find a market in Ceylon but also in Europe and America.

Successive Government Agents of this Province have urged on the Government in their Administration Reports the necessity of their (Government) initiating measures to improve the tobacco industry of the Jaffna District. About three years

ago the necessity for it was very largely felt, on account of the great depression that prevailed in the tobacco trade owing to the glutting of the Travancore market with Jaffna tobacco; and an agitation was set on foot to prevail upon the Government to establish an experimental tobacco cultivation and curing farm in the Northern Province. Its necessity was admitted, but the Government required that a large portion of the expenses that should be incurred in the establishment of the farm should be borne by the people of Jaffna.

His Excellency the Governor was not aware of the fact that the vast majority of the tobacco cultivators in the Jaffna District are very poor living from hand to mouth and cultivate with borrowed capital on an average not more than one rood of land mostly rented for cultivation, and that a few own tobacco garden of an extent of even ten acres and upwards; and seemed to have been under the impression that the cultivators of Jaffna were such large proprietary planters and an organized body as the European planters in this Island. Had His Excellency been aware of the real state of affairs in connection with tobacco cultivation in Jaffna, he would not have imposed that condition for the establishment of the Experimental Farm in the Northern Province.

But an Experimental Farm for cultivating and curing tobacco has been established, as the result of the agitation of the people of Jaffna, at Maha-Illupalama, a place not only far away from Jaffna but also far from all centres of tobacco cultivation, and without anyone interested in that cultivation contributing a cent for its establishment. The soil and climate of Maha-Illupalama may be excellent for the growth of tobacco, but we feel sure that the experimental cultivation of tobacco now carried on at that place would not serve the purpose intended—the introduction of improved methods of cultivating and curing tobacco among native cultivators. It is not too late for the Government to establish an Experimental Farm on a small scale in this District and thus benefit a large portion of His Majesty's subjects, who depend for their livelihood on tobacco cultivation and who cannot in future, owing to the restriction placed on the import of Jaffna tobacco in Travancore, cultivate it to the extent they have hitherto cultivated.

THE JAFFNA FRIEND-IN-NEED SOCIETY.

The annual general meeting of this Society was held on the 4th Instant at 10 A. M. at the Sale Bungalow opposite to the Jaffna Kachcheri, under the presidency of Mr. H. R. Freeman, the Government Agent. There was a good attendance. The annual report of the Secretary, Mr. A. Cathiravelu, and the statement of accounts prepared by the Treasurer, Mr. V. M. Muttukumaru, having been read and adopted, the office-bearers and the Managing Committee for the ensuing year were appointed. The following are office-bearers:—

- President—The Government Agent (ex-officio)
- Vice-Presidents—Mr. M. S. Pinto, District Judge, and the Hon'ble Mr. A. Kanagasabai
- Secretary—Mr. A. Cathiravelu
- Treasurer—Mr. V. M. Muttukumaru
- Auditors—Mudaliaras C. M. Sinnayah and P. Nicholas.

The very able and interesting report presented by the Secretary which we publish elsewhere speaks for itself. The President in moving the adoption of the report complimented the Secretary for its exhaustive character and thanked him on behalf of the Society for the valuable services he had rendered in that capacity.

Proposals were made at the meeting to enlarge the scope and usefulness of the Society by establishing an Industrial Home for those who are able to work but who cannot find work suitable to their station and habits. Applications for pecuniary relief from the needy are also increasing. Formerly the vast majority of those seeking the relief of the Society came from the Town. But now applications come in from all parts of the District. It is, therefore, hoped that every charitably disposed person of some means will become a subscriber to the Society. At the monthly meeting of the Managing Committee held yesterday at the Ridgeway Hall there were about 30 applications for pauper allowance and relief was granted in most cases.

LOCAL & GENERAL.

THE WEATHER—The days are very warm. The dew at nights is not so heavy as it was last week.

PUBLIC HEALTH—Enteric fever prevails in the Town and insome other parts of the Peninsula.

THE HARVEST—The farmers have already commenced reaping the harvest. The outturn is generally good, and above the average of the last few years.

THE DIRECTOR OF PUBLIC INSTRUCTION—Mr. J. Harward, Director of Public Instruction, is now in Jaffna. He had a conference yesterday in the Kachcheri with the Maniagars in regard to the introduction of the Rural Schools Ordinance into Jaffna. Today he confers on the subject with the School Managers, and later in the evening he meets the Executive Committee of the North Ceylon Educational Association to hear their views on certain educational topics.

THE REGISTRAR GENERAL—Hon'ble Mr. P. Arunachalam, the Registrar General, arrived in Jaffna on the 6th instant in connection with a criminal case against a Notary, who yesterday pleaded guilty to the charge and was fined Rs. 50.

THE SUPREME COURT—The transfer of the Batticaloa Cases to the Jaffna Sessions has been cancelled and there will be a session held in Batticaloa next month.

THE JAFFNA BAR—Mr. P. Vythilingam B. A., Advocate, a nephew of the Hon'ble Mr. A. Kanagasabai, and Mr. Rosairo, Proctor of the Supreme Court, who recently married a niece of Mr. M. S. Rajakariar, planter and merchant, have joined the Jaffna Bar and commenced practice. We wish them success in their profession.

"CORRUPTION IN POLITICS"—Mr. P. Ramanathan, K. C., C. M. E., will deliver a public lecture on this subject at the Public Hall, Colombo, on Saturday the 11th Inst. at 4 P. M.

A CASE OF FORGERY—The trial of Wells Jenz, a Petition Drawer of Colombo, and Editor of the "Ceylon Reformer", on a charge of forgery before Mr. Justice Middleton and a Special Jury, resulted on Friday last, late at night, after five days trial, in the conviction of the accused on the 2nd and 3rd counts, namely, abetting forgery and uttering a forged will alleged to have been granted by an Indian Chetty of the oil monger caste in favour of the prisoner's wife. The prisoner was sentenced to ten years' rigorous imprisonment.

PERSONAL—The Hon'ble Mr. A. Kanagasabai, leaves for Colombo tomorrow.

—Mr. A. Sapapathy Editor *Hindu Organ* and Member Local Board leaves Jaffna tomorrow for India and will be absent from here for about one month.

—Mr. C. Perumalpillai is on a visit to Araly.

—Mr. K. K. Sinniahpillai, of the General Post Office, Colombo, is on a visit to Jaffna and is residing at Naval.

—Mr. M. Kanapathippillai, Station Master, Perak, is on a short visit to Karativu, his native place.

—Mr. T. Kandiah, Medical Officer, Tamblegam, who has been to Kandy in connection with his father's death, which took place there last month, is on a short visit to his friends and relations in Vannarponnai.

—Mr. P. Savarimuttu, Vaccinator, Kankesantural, has been appointed vaccinator, Jaffna town, in place of Mr. M. M. Bawa.

A VISITING JUSTICE TO THE CENTRAL PRISON, KUALA LIPIS—The F. M. S. Government Gazette dated 20th January 1911 announces the appointment of Mr. A. Appukutty, first grade Overseer, P. W. D. Pahang, as one of the Visiting Justices to the Central Prison, Kuala Lipis. He commands the respect and esteem of all here, and the news of his appointment is hailed with great joy by the Government Officials in general and Jaffnese in particular. He is the recognised leader of the latter community. He has put in nearly 40 years service under the Governments of Ceylon and F. M. S. in various capacities. He is a devout Hindu and the local Supramanya Swamy Temple was erected mostly at his expense, of which, he is the present Manager. It is noteworthy that Mr. A. Appukutty is the first Ceylonese in Government Service to be appointed to a Visiting Justiceship.—Cor.

SPECIAL NOTICE.

Messrs. Silk Pitambar Co's advertisement appears on the first page. This well-known firm of Benares supplies the best and the finest silks at moderate prices. Catalogues will be supplied on application.

THE LATE MR. E. C. THURAIYIAH—We deeply regret to have to record the death of this gentleman, Registered Surveyor, youngest son of Mr. J. P. Cooke, proprietor of the *Morning Star* and brother of Mr. T. S. Cooke, Proctor of the Supreme Court, which occurred on Wednesday evening last at the Manipal Hospital of enteric fever. The funeral took place the following day at Vaddukodai and was largely and respectfully attended. The deceased was of an amiable disposition and very popular among the people. He leaves behind a young widow and two children. We tender our heart-felt condolence to the bereaved relations at the irreparable loss they have sustained.

DEATH OF GENERAL CRONJE—Death is announced of General Cronje, who distinguished himself in the South African war.

THE KANDY TAMILS' LITERARY ASSOCIATION.

The weekly meeting of the Association was held on Saturday 4th instant at Katurukelle, when Dr. E. T. Hoole presided. Some new members were enrolled. Mr. P. Aiyampilly delivered an instructive and thoughtful lecture on "What have we gained and what have we lost by following the Westerners". To admit of a full discussion of the subject it was decided to have the comments of the members at the meeting to be held on 18th February. At the next meeting to be held on 11th instant Mr. K. Veluppilly will deliver a lecture in Tamil on "Education".—Cor.

THE REPORT OF THE JAFFNA FRIEND-IN-NEED SOCIETY FOR THE YEAR 1910.

The Committee of the Jaffna Friend-in-need Society beg to submit to the members and supporters of the Society their report for the year 1910—the sixty-first year of the Society's existence.

The report for 1910 is almost similar to that for the years 1908 and 1909, and it must necessarily be so, as the nature of the work done continues to be the same from year to year. The main feature of the Society's work, after the transfer to Government, of what was known as the Jaffna Friend-in-Need Society's Hospital, has been the granting of donations and monthly allowances in money to the aged and the infirm among the poor of Jaffna, without distinction of race or creed. The Jaffna Friend-in-Need Society does not give life pensions, as is done by similar societies in other Provinces. The monthly allowances granted by the Society extend in most cases over periods ranging from one month to one year. In the case of those who are suffering from any permanent infirmity, the allowances are repeated so that practically they are for life. The system of granting relief for a limited period and repeating it for further periods, has an advantage over that of granting life pensions, in that the Committee of Management can keep themselves informed of any change in the circumstances of the recipients, when considering their cases afresh.

A second feature of the Society's work is the granting of train fare or passage money to strangers stranded in Jaffna, to proceed to their homes or destinations. During the year under report, the Society had to meet several applications for help from persons who wanted to proceed to other districts in the Island or to India. Such help, which is given once for all, relieves our Society from any further burden with respect to the persons helped. To ensure that the money voted for the purpose is not mis-spent or spent locally, it was in the vast majority of cases paid into the hands of the Society's messenger, who bought tickets and saw the persons off. In one instance, however, the confidence of the Society was found to have been misplaced as the recipient, who got the money on the pretext of going to Colombo in search of employment, was found, several days afterwards, in the Streets of Jaffna begging for alms.

A few persons, chiefly women, who were found by the Committee to be able-bodied, but not possessed of the means of earning their livelihood, were given small sums of money as donations to carry on some trade or other. Those to whom relief was thus granted were chiefly persons who were unable to obtain coolly work.

The work of the Society covers the whole Peninsula, but the majority of those who received relief from the Society in 1910, came from the Pettah, Karaiyoor and Chundicutty as in the previous year.

258 persons received the Society's help during 1910 as against 154 in 1909, of whom Tamils come first in point of number, Burghers second, Europeans third, Muhammedans fourth and Sinhalese fifth. The Europeans who were helped, excepting one, were persons stranded in Jaffna. Most of the Burghers who were given relief were Portuguese descendants. Thriftlessness and want of employment have reduced many of the Portuguese descendants to an abject state of poverty. Until a few years ago, almost all of them earned their livelihood by sewing, shoe-making, etc., but these trades have now mostly passed into the hands of Indian and local Tamils, Indian Moormen and some others. Some measure or other has to be taken for providing work for them. Otherwise, the most indigent among them will have to depend more and more on the charity of the Society and that of the well-to-do residents of the Pettah, Karaiyoor and Chundicutty, where they reside.

Two Muhammedans and one Sinhalese were helped by the Society during the year.

The Society also defrayed the expenses of burial of a few Portuguese Burghers.

Applications to the Society are generally forwarded to the Honorary Secretary. Many of them are also sent to the President who forwards them to the Committee. The Committee also receive for disposal from the Government Agent, applications made at the Katchcheri for paper allowances, all of which cannot be granted by the Government Agent owing to the funds voted by the Government for the purpose being inadequate. Every application for relief is considered by the Committee most carefully. Before it is considered, it is referred to a Chief Headman or to two members of the Committee, who are likely to be acquainted with or can inform themselves about the circumstances of the applicant. Each case is carefully investigated and a report sent in. A case calling for immediate relief, such as that of meeting the expenses of a burial, is dealt with by the Honorary Secretary and the President, but the payment is always laid before the Committee for approval.

Twelve meetings of the Committee were held in 1910.

The meetings convened for April and September 1910 were not held as a quorum was not had in either case. The meetings of the Committee are now held at the Ridgeway Memorial Hall, to obtain the use of which the Government paid to the Ridgeway Memorial Hall Committee Rs. 1000/0 in accordance with the terms on which the Society's Hospital was transferred to Government in 1907.

The number of subscribers in 1910 was 60 as against 65 in 1909. There are three life members—Mr. F. H. Price, C. M. Sinniah Mudaliyar and Mr. V. Casipillai. An examination of the list of subscribers will show that an increase in the local collections may be easily obtained. There are many well to do residents, official and non-official, whose names do not appear in the list. These gentlemen no doubt give money and goods in charity. But to them and others, the following words of the Colombo Friend-in-Need Society will, it is hoped, commend themselves.

"It is much to be desired that all residents and merchants would adhere to the wise and helpful policy of absolutely refusing to give money to applicants at the door, who are strangers to them, under any pretext, referring all such cases to the Honorary Secretary of the Society to be dealt with, and becoming themselves Subscribers to the Society's funds. This policy steadily pursued would soon result in the habitual loafer and the persistent beggar being boycotted and compelled to work for a living and make it possible for deserving cases to be more generously treated by the Society".

The financial state of the Society is most satisfactory.

The receipts of the Society during 1910 were as follows:—

| | |
|---|----------|
| The amount contributed by Government according to the terms on which the late F. N. S. Hospital was transferred | Rs. cts. |
| to Government | 1800 00 |
| Collections made locally | 689 00 |
| Fines remitted by members of the Public Service and others | 10 50 |
| Interests on Deposits | 215 28 |
| Refunds of moneys not expended | 142 75 |
| Miscellaneous | 50 00 |
| | 2907 53 |

The expenditure during 1910 was as follows:—

| | |
|------------------------------------|----------|
| Pecuniary relief, allowances, etc. | Rs. cts. |
| Office charges | 1602 86 |
| Miscellaneous | 281 12 |
| | 50 00 |
| | 1993 98 |

The receipts exceeded the expenditure by Rs. 973 55 but Rs. 142 75 of the receipts being refund of moneys drawn from the society's funds for payments, the excess of income over expenditure was actually Rs. 830 80. The balance to the credit of the Society on 31st December 1909, was Rs. 7676 23 as against Rs. 6702 68 on the 31st December 1909. These balances include a sum of Rs. 5094 36 the Society had to its credit when the management of the Hospital was taken over by Government. The Government having altered the financial year from January to July, the Society drew from Government in 1910 one and a half year's grant, that is to say, the grant due up to the end of June 1911, so that the balance in hand at end of the year 1910 will have to be reduced by Rs. 600 00 if a comparison is to be instituted between the receipts for the year 1910 a d those for the year 1909.

The accounts of the year were audited by P. Nicholas Mudaliyar & C. M. Sinniah Mudaliyar of the Jaffna Katchcheri and found to be correct.

In conclusion, the Committee cordially tender their thanks to all subscribers, donors and helpers.

A. Cathiravelu,
Honorary Secretary.

CORRESPONDENCE.

SOME MISREPRESENTATIONS IN CONNECTION WITH THE EDUCATED CEYLONESE SEAT.

The Editor,
"Hindu Organ".

Sir,
At the meeting held in the Bonjean Memorial Hall in favour of Dr. Fernando, the president, Mr. H. J. C. Pereira, the champion of Dr. Fernando's cause, with the characteristic enthusiasm of an Advocate but with little judgment put the question, "Who are the sponsors of Mr. Ramanathan?" Again and again he asked the question as if the small band of political tricksters and unscrupulously ambitious men that gathered round the banner of Dr. Fernando formed the vast majority of the educated Ceylonese. The question reminds us of these beautiful words of Edmund Burke:—"If half a dozen grass-hoppers sitting on a fern make all the field ring with their importunate chink, whilst a thousand cattle are silently grazing below, pray, do not imagine that they are the only inhabitants of the field or that they form a majority of them". The question was well answered by the enthusiasm shown in the Public Hall meeting, by the vivid contrast which that meeting pre-

sented to the other. Mr. Hector Jayawardene, a man of sound sense and deep patriotism, one who really values the solid worth of the gentleman whom he supports said, "Here we are". "We are they". We, the vast majority of the Educated Ceylonese, the wisest, the most patriotic men in our Island, men who do not sacrifice public interest to prejudices of caste or religion are the sponsors of Mr. Ramanathan".

Nothing is more ridiculous than to see the grass-hoppers, most of whom either belong to one religion or to one caste ascribe motives to the rest of the Ceylonese, merely for the reason that the latter would not support a candidate, to whom no man of sense, and conscientious scruples, no one who really cares for real ability, would be induced to lend his support. These men with their importunate chink made in the "Morning Leader" office make some ill-informed readers think that they have the majority of the Ceylonese. For the first time, and may it be the last, have the "Morning Leader" and the "Times" joined together against public interest, the one in support of a candidate, whose claims it has been found by circumstances to support and the other against one, whose independence and capacity, it thinks, should not be displayed in the Council Chamber. Mr. H. A. P. Sandrasagra, in his letter to the "Morning Leader", which teemed with base calumnies, vituperation, and abusive language said that the Tamils vote solid for Mr. Ramanathan, because he is their countryman. Later on, Mr. H. J. C. Pereira in an interview with a "Morning Leader" representative said that he had found something that proved that the present position of the Tamils was inconsistent with the opinion they held once before of Mr. Ramanathan. The Editor of the "Morning Leader" another and a far more zealous champion of Dr. Fernando says that the Tamils have been taken up by the copious oratory of Mr. Ramanathan. Is it at all incredible, is it not natural that the vast majority of the Educated Ceylonese should prefer a veteran Councillor of proved capacity and brilliant past record as an unofficial member to a physician who is not versed in politics, however erudite he may be? We may assure Mr. Pereira and the Editor of the "Morning Leader" and other supporters of Dr. Fernando, who really do not need the assurance, that there is not one man among the supporters of Mr. Ramanathan who is not convinced of his undoubted superiority over the other candidate. They have seen the Doctor's poor performance at Galle and other public places and is not most natural that they should be induced to lend their support to the other candidate.

The objections raised in the columns of Dr. Fernando's paper are really inconsistent and insincere, proceeding from men some of whom at least extolled the claims of Mr. Ramanathan for public confidence. Mr. Dornhorst, the "Jyl n Standa d" who prose the Editor of the "Morning Leader" all appreciated Mr. Ramanathan. No man spoke of his moral unworthiness to represent the Ceylonese. No cry was raised from any honest quarter. A false cry is now raised in the "Morning Leader" office against his claims for public confidence, that he is morally unfit to represent the Educated Ceylonese. The cry, proceeding from a quarter to whose petty interests Mr. Ramanathan's candidature is directly opposed and from men some of whom extolled his claims to be a leader of the public when he retired from official life, the cry cannot possibly have any weight, and are the supporters of Mr. Ramanathan to be blamed for not heeding it? How could they be blamed for not supporting a Doctor whom they cannot consider as more deserving of public confidence than his rival, and for whom, they know full well, the Council Chamber is not the proper field and whose ambition to get their suffrages they cannot but deplore? Of the motives of the Sinhalese supporters of Mr. Ramanathan, we may say, if we may believe what we have heard, that they are all mainly actuated by public interest, by their firm conviction that the candidate they support is preeminently qualified for the Educated Ceylonese Seat. Let us leave the matter to them.

But as for the Tamils, it may truly be said that there is not one member of that community who does not really feel that the fittest person for the Educated Seat is Mr. Ramanathan who is not in any way to be compared with the other. To them he appears as the very ideal of a representative who would work to the best of his capacity for the good of the public, one who would fight for the country without coveting official favour or fearing official frown. They have never lost confidence in him and they know that Mr. Ramanathan's past record stands as a monument and a qualification for him.

It would not be quite unfair to write a few but just words on the motives that impelled the supporters of Dr. Fernando to prefer him to the other candidate. It is, as Mr. Ramanathan said, the bush, the idea that it would be a grand thing if one of them be returned to the Council, and not the "solid worth" of their man, that actuated them to lend their support to him. When enlightened men like Messrs James Peiris and Sampayo who have no really weighty objections to raise against Mr. Ramanathan are taken up by the bush, it is altogether unnecessary to speak of other supporters of the Doctor. The bush has dimmed their judgment, has made them adopt the most questionable tactics and has induced them to use volleys of abuse, to write

columns of base slander and vituperation and ascribe motives to those who are not within their circle. In spite of their abusive language, in spite of their false cries and imaginary objections, in spite of all the perile vapourings of the Editor of the "Morning Leader", the voters will remain firm in their opinion; all these will not avail against the intelligence of the electorate, and the fittest person will ultimately be returned.
Tallipalati,
Jan. 30, 1911.
"An Educated Ceylonese".

TEMPERANCE: EFFECTS OF ALCOHOL.

The Editor,
"Hindu Organ".

Sir,
A few years ago when a man unacquainted with Medical Science began to practise Medicine, a well-known Jaffna doctor seems to have remarked that the vitality of the human frame was so great that anyone could successfully practise medicine. Herein lies a great truth which many do not perceive. The human body as the most developed form must have undergone evolution for the longest period, and must therefore possess the highest degree of vitality which defies all attempts to study the nature of the human body by mere observation. It has given rise to opposing theories and systems of medicine so opposed to each other as the allopathic and homoeopathic but which are equally successful. A particular treatment may be said to be good for a certain disease and it will be equally true to say that it is bad for the same disease. The fact is that the effects of these are negligible, and the system does the greatest part of the work. Relying on mere observation, it is idle, in these circumstances, to make a pronouncement of the effect of a thing on the human body. Clearly marked experiments may be trusted to some extent, but the deduction method is the safest guide.

Alcohol is not an active poison, and the opinions of its effects on the system are therefore very divergent. A man sees a number of drinkers strong and healthy, and pronounces that alcohol is beneficial to the system. Another man sees the contrary and pronounces a contrary opinion. It is certain that one of the two opinions is false. Let us submit the question to a test by the deductive methods.

The evolution theory supplies us with infallible facts relating to the suitability of the environments to the body. The fundamental principle which explains the origin of species is that those forms of life which have organs specially adapted to the environment thrive and the others decay and in the struggle for existence those which have organs with vast powers of protection survive, and the others perish. Those varieties of the beasts of prey, for example, which had a keen sense of smell, a noiseless walk, and strong weapons of destruction survived, and their fellows which had less of these perished. Man, the lord of creation, must therefore possess the keenest instincts necessary for his safety. Of the five external organs of senses which guard the body, those which communicate most varying impressions and should therefore have undergone the highest evolution are the organs of smell, taste, and touch. The judgments of these are therefore almost infallible. Let us see what their pronouncement is in the matter of alcoholic stimulants. Toddy is the most natural form of liquor and the sense of smell repels it with all possible force; when transformed into arrack its smell is both repugnant and offensive. Not very different is the case with European liquors whose offensiveness is considerably modified by the skill of the manufacturer. As for the sense of taste, it condemns at least the first two. We now come to the sense of feeling which modern psychologists have divided into several classes. The artificial liquors have a burning sensation and the internal organs of the sense of touch condemn them. But more important than all these is the testimony of the nervous system which governs and controls the body. The brain which stands very great hardships of the body as fatigue, hunger, and thirst, reels and succumbs to the influence of liquor. This phenomenon is a safe guard acquired in the course of evolution and usually takes place when the bodily pain cannot be borne in a conscious state, as during epilepsy, or when its cause is greatly injurious to the system. Drink does not belong to the former class, and therefore must belong to the latter class, that is, it is a thing greatly injurious to the system. We must bear in mind that this and similar phenomena are the safeguards of the human body and therefore demand our greatest attention. But for them the human race would have been extinct long ago. If it were not for the sense of pain, for example, every one except perhaps idlers would perish in a week without the call for food by the pain of hunger. So, we must have the highest respect for pain, and the stupefaction of the nerves which means pain to the life-giver of the body must be enough to warn anyone against even the touch of liquor. We thus see that the instincts of these senses acquired during countless "births" are unanimous in the wholesale condemnation of liquors. Let us now try to find out what actually are their evils and why they are so strongly condemned by these over-vigilant sentinels.

(To be continued.) S. S.

SEE SUPPLEMENT.

ALL INDIA CONVENTION OF RELIGIONS.

The convention of Religions opened at Allahabad on 9th January 1911. Mr. Sarada Charan Mitra, Ex-Judge, Calcutta High Court, on behalf of Sir George Knox, who was unavoidably absent, welcomed the delegates. On the motion of the Maharajah of Kashmirbazar, seconded by the Rajah of Hathras, the Maharajah of Darbanga was elected President of the Convention. The following was the presidential Address of the Maharajah:—

Gentlemen,—I esteem it indeed a very high honour to be called upon for the second time to preside over this great parliament of religions. The last time on which this Convention was held was in Calcutta, nearly two years ago, on the 9th April, 1909; and those of us who were then present will not soon forget the fine impression made by the widely diffused fraternal spirit, which appeared to animate all the members, as they began to realise, during the course of the sessions, that they had much more in common in the realm of religion than they had hitherto supposed, and that the outward vestures of creed and ritual and worship which hitherto have acted as walls of separation, were as dust in the balance compared with the spiritual ties which bound them together in the fundamental verities of all their religions.

Gentlemen,—It gives me no small pleasure on this occasion, on behalf of myself and all those who have had the charge of arranging this Convention, to extend a right cordial welcome to you the delegates who have so willingly come from all parts of the Empire to take part in the deliberations of this great assembly. It is a most hopeful and cheering sign of the times. Our last Parliament did well. Let this one do better, in more securely welding together the bonds of our spiritual friendship and our more intimate acquaintances and mutual understanding with one another. Many of you are doubtless acquainted with the old story of the Man in the Mist. In the distance he saw an object and thought it was a dog; on coming somewhat closer, he saw it was a man, and when they came near together, he found it was his own brother. This is a parable full of meaning for all of us assembled here. Let this be a place where all mists shall be dispelled, and where we shall, in clear light, recognise each other as brothers—pilgrims on the march—wending our ways, albeit by different routes, to the Home of our hearts—Our Father God.

I, therefore welcome this great Convention assembled here to-day as a proof that the former one has done good work in kindling an interest in the comparative study of religions and in clearing the path for the realisation of the truth that all the religions of the world represent, each in its own way, on varying spiritual planes, the strivings of all human hearts to obtain a more and more intimate knowledge of the One God, who is over all and in us all—the Great Father of all Mankind.

I desire to emphasise this truth at the outset, for it appears to me that the knowledge of God is the one master-quest of life; to know Him, His character, and His will concerning us, in order that by loving Him, we may also obey Him and become more and more like Him, as daily we approach Him in reverent worship and lowly thought. This is the ultimate aim of all religions; and any religion that does not possess its adherent with the spirit and aim I have just referred to, is of little practical use in the ordering of a man's daily life.

From the idea of the Universal Fatherhood of God, there follows the natural corollary of the Universal Brotherhood of Man, a truth, which when realised, will solve all the perplexing problems and antagonism which are rampant in the world at the present day, and which would make our India the abode of love and loyalty, where fanaticism and racial discords would be extirpated for ever, and where all would join in helpful brotherhood in furthering the progress of our country in all its best interests.

Gentlemen, this surely is the end sought for in these Religions Conventions, not merely in an academic way to hear papers read regarding the different creeds and cults of mankind (although these are good things in themselves) by men who know them, but to realise in a very practical way that as religious men, belonging to different communities, all travelling on their way to God, we ought to put our religion into our daily life and allow it to permeate all our family, social, civil, and industrial pursuits, helping each other all the while, and letting it be seen that we are, through all our creeds, beginning to realise that we are all the children of One Father, and therefore we ought to behave as brothers towards each other.

Gentlemen, as a general rule, a man is born into his religion, and is brought up and trained in the beliefs of his forefathers. It is the God-appointed way. A man does not require to change his religion in order to arrive at a knowledge of God, and to know that all men are brothers and ought to love one another as such. But he ought to keep his mental and spiritual eyes clear and open to the reception of truth (for all truth is of God) from whatever quarter it may come; for adherence to one's own religion need not include the nega-

tion of, and disregard for, others. Truth is not the exclusive possession of any race or creed. It is the aim of every religion to know the Supreme, and the only difference arises in the paths by which each should reach Him. I am sure that we would be rendering more faithful service to Him if we were to substitute toleration for bigotry, and instead of wasting our energies in exposing what we may consider to be the defects or fallacies of other religions, we were to strive to discover those beauties (so bountifully scattered in every sacred book) that lie behind the veil in all revelations. And you will agree with me, gentlemen, that a study in this direction, carried on with all reverence and humility, will meet with ample recompense from the Most High.

Gentlemen, I am a Hindu of the Hindus and simply for no other reason than that I was born of a Hindu family and was brought up. I hope not unintelligently, in the faith of my forefathers. I do not attempt at this time to give anything like an exhaustive exposition of the Hindu religion, as that will, I trust, be done by others during the course of the present session. The sects of Hinduism can be branched under three separate headings called in Sanskrit—Tasyaibaham, Tabnabham, Tamabham. The first means "I am His", the second "I am Thine", and the third "I am Thou". The very beginning of our religion is the realisation that a man belongs to God and is safe in His keeping—"I am His". The second "I am Thine", is an advance on the first thought and betokens a more intimate personal relationship, and a living faith in the actual presence of God in daily life. In the third and final form, the Hindu enters into a closer relationship with God, becoming one with Him—"I am Thou".

In Hinduism nothing really exists but the one Universal Spirit formulated in the three words. "There is but one Being without a second;" whatever appears to exist apparently from the spirit is mere illusion. This is the true Veda.

Starting from the Veda Hinduism is all-embracing and adapts itself to all sorts and conditions of man. Its ceremonial observances appeal to some; others are attracted by its practical nature in regulating the affairs of daily life; the severely moral aspect appeals to many; the devotional and imaginative side has also its votaries; and to others the philosophical and speculative side appeals in its full force. A similar idea is expressed in that 'sloka' of the "Srimad Bhagavata":—

* * *

All the great religions have their own symbols. It is impossible for the neophyte to apprehend the Deity as pure spirit: for the great mass of mankind. He can only be realised by incarnations and symbols, and hence in Hinduism the symbols are great and manifold, each representing some aspect or attribute of the Divine. This is called by many, who do not understand the inner significance of its meaning "idol-worship". But although the idol or symbol, according to Hinduism, is permeated by God, as every atom is in the whole universe, such worship is directed to the special aspect or attribute of the Divine Being which the idol or symbol is meant to represent. And just as pictures are necessary to a person as long as he has not seen the objects that they portray so these idols or symbols of the Divine attributes are needful to aid the worship of God by man until, in the course of time, by the development of his intuitive faculties and the unfolding of a higher spiritual life, he will become less and less dependent on the visible symbol and ultimately reach the final state of "sanyasa" and become merged in the Eternal Spirit.

The subject of idol-worship is intimately connected with the question of "Avatars". The Supreme Immanent God has no form; and it is a form that the devotee worships as the "idol". The particular form that he gives to the image he worships, is one in which he believes God to have manifested Himself. Nor is there anything incongruous in this ideal of God's manifestation. God is the ordainer of the world; every item of the world-process is under His guidance.—Says the "Brihadaranyaka". And at the commencement of this process. He set going those forces which keep the phenomena of the universe running along their appointed course; but in course of time, owing to the multiplicity of conditions and diversity of potentialities bearing upon them, the world begins to show signs of disorder and confusion. He is in fact, like the master mechanic who sets up a machine and starts it, leaving its parts to perform their respective functions; and just as he has from time to time, to set right any parts that may have got out of order and give fresh impetus and direction, rendered necessary by the conditions then prevailing, so also in this most complicated machinery of the Cosmos, when the Creator finds that the diverse energies rushing forth in various directions would, if left to themselves, throw the whole into inextricable confusion. He, in his limitless compassion, incarnates as an "Avatara" to counteract the disruptive forces of mankind and strengthen and rehabilitate the laws conducive to its welfare. This is what Sri Krishna has himself declared in the following verses:—

"Whoever, O Bharata! There is a slackening of Dharma (virtue) and corresponding rise of "Adharma" (vice), then I incarnate myself;—for the saving of the good and

the destroying of the evil, and for the rehabilitating of "Dharma", I appear as an incarnation from cycle to cycle."

In order to make His aid most effective, He has to take some sort of a physical form; and the form that He chooses for this purpose is the one that he finds most effective in the bringing about of the desired state of things. If the forces threatening disruption happen to belong to the region of water, He takes the form best suited to work in that element; if these forces are of the air, the form taken is one most effective in that region and so on. There is no limitation to His choice, and there can be nothing intrinsically high or low in the form He may choose to adopt as long as it serves the purpose of the incarnation. To him all forms are the same. That is why His manifestations have been called "Avatars" crossing down descending. By having recourse to this voluntary descent for the good of the world, the Supreme God, the fount of all that is good and noble, sets us the example of that Self-Sacrifice which stands at the root of all morality and ethics.

Gentlemen, perhaps I may be allowed to say a word or two about our caste system. And here I may say, parenthetically, that caste is no monopoly of the Hindu communities. In every Nation under Heaven, the caste system exists, although it may be called by different names in different countries. It has its uses, and like all things human its abuses, but on the whole it has wrought beneficently in our Hindu social order. The primary castes of Brahmana, Kshatriyas, Vaisyas, and Sudras were created as the Purusha. Sukta tells us to serve definite purposes of the body politic; the Brahmana to keep the religion intact, the Kshatriya to guard and to rule, the Vaisya to look after the economical and industrial interests of the country, and the Sudra to serve. All the other sub-divisions were evolved and developed by social and industrial causes. Each caste has its own religious ceremonies and social rules as well as its own customs regarding work, and food and marriage and funeral ceremonies and the like but looked at broadly it has been a great system of primary education for the people of the land. If education means the drawing forth of the potentialities of a boy and fitting him for taking his ordained place as a member of society, then the caste system has hitherto done this work in a way which no other plan yet contrived has ever done. The mere teaching of a youth a smattering of the three R's and nothing else in a primary school, is little else than a mere mockery. Under the caste system, the boys are initiated and educated almost from infancy into the family industry, trade profession or handicraft, and become adapts in their various lines of life almost before they know it. This unique system of education is one of the blessings of our caste arrangements. We know that a horse commands a high price in the market if it has a long pedigree behind it. It is unreasonable to presume that a carpenter, whose forefathers have followed the same trade for centuries, will be a better carpenter than one who is new to the trade—all other advantages being equal. Caste doubtless has evolved some abuses. But no other nation can cast stones at us in this respect.

The great books of our Hindu religion inculcate all the human virtues which are embraced in love to God and to our fellowmen, loyalty to the Sovereign, to law and to the social order, with help to the helpless and the friendless of all classes. Everything relating to daily life is penetrated with the spirit of religion, and a kindly respect for the religions of all who belong to different cults.

Gentlemen, you will pardon me for saying that I am firmly convinced that the beginning of a new life is visible in Hinduism. We are all realising, as we have never realised before, that if spiritual Hinduism is to have a chance of regenerating our people it must begin in family life by precept and example; it must be recognised in the teaching at our primary schools and Colleges and Universities, and the practice of the presence of God must be carried on in the daily life. We have already begun to sow the seeds of such a teaching by the institution of a great missionary enterprise throughout the length and breadth of the land which, it is to be hoped, will yield good results in the near future. To a true Hindu, a Godless education is worse than no education at all.

Gentlemen, I must now draw these remarks to a close. As a Hindu, I know I am speaking the sentiments of all my co-religionists, when I say that Hindus look with kindly feelings on all the different religions represented here to-day in this vast gathering assembled from far and near, and it is the very purpose and aim of this Convention that these feelings for one another should animate all our hearts. The more we know each other the more we will respect and love one another. Then all religious bitternesses and animosities will melt away, and disloyalty will cease to be. Religion, the corner-stone of character, will shine in all we think and say and do; righteousness will be exalted in the nation, and peace will flow like a river throughout the land. Gentlemen, I cannot do better than conclude with the lines which the American poet, Whitier, addressed many years ago to the Reformers in England:—

Press bravely onward, not in vain,
Your generous trust in human kind;
The good your bloodshed could not gain,
Your peaceful zeal shall find.

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Order Nisi.

IN THE DISTRICT COURT OF JAFENA.

Testamentary Jurisdiction No. 2388.

In the matter of the Estate of the late Sinnachchy wife of Kanapathiar Vinasitamby of Puluy West

Deceased.
Kanapathiar Vinasitamby of Puluy West
Petitioner.

Vs.

1. Kanapathiar Yallappan
2. Sivaganan widow of Nagappan
3. Kanthar Erampoo and wife
4. Theivana—all of Puluy West

Respondents.

This matter of the Petition of the abovenamed Petitioner, praying for Letters of Administration to the estate of the abovenamed deceased Sinnachchy wife of Kanapathiar Vinasitamby, coming on for disposal before M. S. Pinto, Esquire, District Judge, on the 19th day of January 1911 in the presence of Mr. V. Ganapathipillai, Proctor, on the part of the Petitioner, and the affidavit of the said Petitioner, dated the 29th day of November 1910 having been read: It is ordered that the Petitioner be and he is hereby declared entitled, as lawful husband of the said deceased, to administer the estate of the said deceased and that Letters of Administration do issue to him accordingly, unless the Respondents abovenamed or any other person shall, on or before the 10 day of February 1911, show sufficient cause to the satisfaction of this Court to the contrary.

January 19, 1911.

M. S. Pinto,
District Judge.

carry stories of corruption to my friends, knowing that such stories have the effect of spoiling the minds of the hearers. But in partial justice have I faced the works of corrupt men. It is good that you should hear of my exonerations. (Applause.)

Ten years after the District Court, the Supreme Court from the charges brought against me, Mr. Pereira has come to the political platform with his old habit—(laughter)—of creating a scandal, and says that, if I am elected, the whole Reform movement would be defeated, and the Secretary of State would consider that even the best and most educated people of Ceylon were unfit for the franchise.

Surely Mr. Pereira is hopelessly beyond correction. It is not out of order, but in order to awaken him to a sense of his real mental condition, that the District Judge of Colombo said in 1899 in the presence of the whole Bar that Mr. Pereira had grossly deceived the Court and had acted like a coward to boot, in that, after making the Court and everyone present in Court to believe that he would prove all manner of evil against me, he shrunk back terrified by his own rashness when the time came for proving his allegations and insinuations against me. Surely it is time, now that he is over 60 years of age, that he should carefully watch the mental condition of corruption in his mind and prevent his faculty of speech from being victimized by that fell power. I am exceedingly sorry that a man so puffed as he is, has been entrapped into saying that the best and most educated men of the country have conspired together to betray his best interests. Will any man believe him? (Cries of No, No, and laughter.)

HE IS DECEIVED AND IS DECEIVING OTHERS when he says that I and my supporters have no right to be considered educated Ceylonese. (Laughter.) At the Benjain Hall he said "I am here to show you from documents and official records that the constituency as it stands at present is one to which neither Mr. Ramanathan nor his supporters can honestly belong." Messrs. Sampayo, James Peiria, and C. E. Corea showed him his mistake clearly and saved the public from being deceived.

He is again deceived and is deceiving others when he said in the same hall that I was a "professional politician." (Laughter.) The spirit of error called corruption makes the mind jump at conclusions. (Loud laughter.) and if Mr. Pereira had kept that spirit down, he would have easily found out that by "professional politician" is meant a person who gains a livelihood by politics. In Fuller's "Government of the People by the People," it is explained—"As a result of the system of delegating authority to public officials to conduct the details of Government, there sprang up a class of men who make it their business to seek this authority. In ordinary phrase, these men are known as professional politicians, or office-seekers. They are actuated mainly by a desire to make a living in the public service, or perhaps to acquire wealth by the exercise of the power which has been entrusted to them or which they usurp, and for this reason the title of 'politician' has become more or less a term of reproach."

Why? Gentlemen, in America you will find that the holding of even judicial offices and of offices like those of the Attorney General, Public Prosecutor, Mayorship and the like is dependent on popular election. In a country where there are many offices carrying with them high emoluments within the grasp of elected men, it is natural that a number of professional politicians should come into being, that politicians who enter the field of politics in the hope of earning a livelihood for themselves by means of offices tenable upon election.

But there are no Government posts in Ceylon carrying any emoluments which are dependent on popular election, and it is utterly absurd to speak of me as a professional politician, and

IT IS WHOLLY UNFAIR TO HIS EXCELLENCY THE GOVERNOR to say that, when he spoke of possible development in the future of a type of professional politicians whom an elective system would bring into existence to stomp the country in periodical campaigns," he was referring to me. (Applause.)

Some scandal-monger seems to have handed to Mr. Pereira a number of the "Ceylon Patriot" of 11th October, 1901, and the "Ceylon Independent" of the 25th April, 1902, in which two writers had expressed their sentiments. The writer in the "Ceylon Patriot" said—"The fact remains that the Solicitor-General is not in the public estimation what a Pusinge Judge ought to be, and therefore his appointment, if it ever should take place, could be most unwise action." The other writer aired his surmises about a Crown Counsel being appointed to act for the Attorney-General instead of the Solicitor-General being called upon to do so, little knowing what quick-sands of intrigue existed in official circles. Referring to the writer in the "Ceylon Patriot" Mr. Pereira's lively imagination made the opinion of that single irresponsible chatterer the opinion of the leading Tamil organ of Jaffna, and in a few seconds the opinion of the people of Jaffna! (Loud laughter.)

This reminds me of the story of an English girl who, having been disturbed by the caterwauling of cats at night, described it to her mother the next morning that a thousand cats had been caterwauling. "That cannot be," said the mother, "we have not so many cats in our neighbourhood." "Well mother," said the girl "there must have been at least a hundred." "I know," said the father "that's only our cat and another." (Loud laughter.) The writer who figured in the "Patriot" is a silly fellow to mistake one writer for the whole people. It is the same spirit of exaggeration, so characteristic of corruption, that makes him say that I am a non-man who has heard or read my speeches can person much less a Governor or Colonial Secretary. In the performance of public duties I have always striven hard to be as fair as possible. When criticising the arguments of my official colleagues, it is my invariable rule to state principles and facts in support of my arguments, making it possible for every reader or hearer to determine for himself whether I am right or not. It is easy to express opinions, but the difficulty is to find principles and facts for resting the opinion on.

MR. PEREIRA IS DECEIVED AND DECEIVING OTHERS, when he says that I spoke violently and preferred infamous charges of dishonesty by stating the Governor and the Secretary of State. This is grossly untrue.

It is equally wrong to float the story that the Governor is hostile to my candidature. From the time that I met him on board the steamer in which he was sailing for Colombo, to take up the administration of the Colony, some three years ago, up to the present time, nothing whatever has happened to disturb the peaceful relations which exist between us. His world and in constant touch and association with its best men, who love to be fair and just. He likes and moves in a circle very different to that in which petty-minded men and irresponsible characters live. He owes a duty not only to the different communities which he governs, but also to our gracious King, The Governor must be particularly disinterested and must uphold the dignity and freedom

much harm to that paper (applause), because most of its readers consider them to be a tissue of misrepresentation and falsehood. The Editor himself has not tired of what he calls "beastly politics." Politics or the art of the good Government of the people is one of the noblest of human arts, and an instrument of self culture into the bargain. The misguided Editor made it "beastly" by distorting and perverting the truth and by habitually creating a scandal out of innocent and trifling incidents. He made that a beastly thing by letting in the beastly thing called corruption. (Loud laughter.) He has been driven from pillar to post.

IN THE FABRICATION OF TALESGOOD. When the electorate disbelieved his persistent cry that I was too infirm in body and mind (loud laughter) to undertake the duties of a representative in Council, he attacked my public life as Solicitor-General and the result was made poor Mr. Pereira take up in respect of the matters I have already dealt with.

On the 23rd of last month the Editor of the "Morning Leader" wrote the following sentences, everyone of which is a lie,—(cries of "ahame.") "The blot on Mr. Ramanathan's escutcheon is one which unfortunately remains. There has been no exonerations, and the offences which produced that stain were moral delinquencies. Attacks were made on Mr. Ramanathan in 1899 or early in 1900 and the result was a scandalous outburst. It was proved to the satisfaction of the Attorney-General and another high official associated with him in the enquiry, that he had several times in the course of that case misused his official position in order to pursue his private interest in the litigation."

It is not true that any blot remains on my escutcheon. The black spot of corruption remains only in the mind of the Editor. (A cry of "Jackal," and laughter.)

It is not true that I committed any offences or was guilty of moral delinquencies.

It is true that the attacks made against me in 1899 and 1900 resulted in proving to the satisfaction of the Attorney-General and another high official associated with him in the enquiry that I had several times misused my official position to further my private interest in the litigation.

It is not true that I was not exonerated from the charges brought against me. I declare that every one of the charges brought against me by the 2nd defendant in the Badabadda case were fully enquired into by the Secretary of State, and that his decision was communicated to me, that in his opinion, the charges against me were not established. (Hear, hear, and applause.)

In the same article of the 23rd of last month, the Editor published another series of lies in the following message:—"In 1902 the local Government adopted the suggestion that the rank of K.C., should be conferred on Ceylon Advocates, and in reply to a request from Downing-street, submitted four names for the distinction, Messrs. Lascelles, Dornhorst, Sampayo and Walter Pereira. The English Colonial office objected that both the Attorney-General and the Solicitor-General of the Colony must be included, being ex-officio King's Counsel, and that the rank must either be delayed altogether until there was a bearer of the office of Solicitor-General against whom there was no just ground for objection, or that the then Solicitor-General must be included in the number. . . . It will now be clear that the silk cloak . . . was not an exonerations, but a reluctant concession, a concession occasioned by a difficulty."

Gentlemen, this man writes as if he was in a better position than even the members of the Executive Council. (Laughter.) It is well known that the Secretary of State has different kinds of despatches which he writes to the Governor of the Island, some specially secret, some which may be published, some which he obtains, and some which may be laid before the Executive Council or the Legislative Council. Now this man professes to tell you all the ins and outs of the private correspondence upon a very private subject which took place between the Governor and the Secretary of State. He is drawing wildly on his imagination, and he does all this in order to impress his readers with a sense of his own importance, and in order to show you that he really knows all about it. (Laughter.)

It is a lie that I was not recommended by the Governor for the position and honour of His Majesty the King's Counsel. You will be glad to see a letter under the hand of His Excellency Sir West Ridgeway on this subject. Writing to me the 30th Dec. 1902, from the Pavilion, Kandy, he says:—

"Dear Mr. Ramanathan.—I am happy to say that the King has been pleased, on my recommendation, to appoint you one of His Majesty's Counsel for Ceylon. Letters patent will be issued in due course, and the appointment will be notified in the London Gazette. —Yours faithfully, "WEST RIDGEWAY."

Besten and baulked of his prey, notwithstanding all his endeavours to fabricate and circulate lies after lie for many months, and feeling by the force of public opinion that the electors are enlightened by standing by me, and are determined to win at the poll, this unfortunate man, ridden to ruin by corruption, threats in his leading article of to-day's date to probe into the private life of public men. He will no longer speak about the public life of public men. He is debating whether he should not probe into their private life. He does not seem to know that the private lives of the citizens of a country, are not matters for discussion in public. You know the great constitutional principle of the King of England that every Englishman's home is his castle. (Hear, hear.) That principle developed itself earlier than the period when England had begun to make Colonies a dependency in other parts of the world, and the interpretation of that principle in the present circumstances of the Empire is this—"that the home of every British subject is a castle indeed to him." We know that it is human to err, that is, that men and women are subject to corruption; and that they are striving hard, in domestic and civic life, to avoid this fell power. How is it possible to live in a home full of a controversy of some kind or other arising between its inmates? A scandal may often happen under circumstances in which perhaps the rulers of the family could not control. Good people always endeavour to settle such matters quietly among themselves. Every person who is taken to such a scandal. Why hush them up? Because it is injurious to speak of them. The hearer, in spite of the speaker, as well as the mind of the parties concerned, by scandalous stories. If the friends go into Court, not keeping the advice of differences, what for private becomes public. For purposes of a judicial enquiry, the witnesses summoned have to undergo a searching cross-examination whereby a trained and impartial judge, and a set-off against a witness, which the opinion of private persons who have not the opportunity of examining into the whole case, cannot carry.

WHEN A JUDGMENT OF PARLIAMENTS AFFAIRS IS in open Court, it binds the parties and may be set against them where the law permits it. Friends who are not lovingly disposed may find

down in the estimation of the voters of the Ceylonese Electorate, they have started the mystifying story, founded on pure corruption, that I shall never face the poll. (Laughter.) You know that in ordinary life when a bully does not succeed in attacking what he wants by abuse or intimidation, he resorts to his opponent. "Now or never" will he resort to you in a few days." (Laughter.) His opponent usually gets alarmed at this mystifying threat. This is all the work of corruption. I have received many letters on the subject, and some of the writers have asked me to give them an assurance that I shall remain in the field and contest the seat in Council (loud applause), and that I shall not retire under any circumstance. (Prolonged applause.) I can only say that I shall be true to the poll (loud applause) and that with the help of all my supporters throughout the Island I expect to be carried to victory. (Hear, hear, and prolonged applause.)

Gentlemen, it is time now that I should close this lecture. I have already occupied you for about an hour and a half. Quite apart from this election, the subject of corruption—rather the operation of corruption in life—is of vast practical importance. I may die to-night, and many of you will pass away yourselves in a few years, and then this election, which looms so large in our eyes, will not be of any significance. It can have significance for the time being in that it is a grand opportunity to do what is right. I have ventured to you not to defend myself, nor to make myself a great man in the eyes of any person, I am as humble a person as the humblest in the land, because I know the infinite greatness and glory of the Lord of the universe, and how small and insignificant I am. My one aim and object has been to teach you the principles which ought to regulate you in this great work of all works—the uplifting of the spirit from corruption; and if my services during the past few months have done you some good in this respect, I shall consider my work amply rewarded. (Loud applause.) I hope I shall be able to do this. The Lord of all Mercies will guide us rightly in the midst of all the corruption which is being poured over us. (Prolonged applause.)

A VOTE OF THANKS.

MR. HECTOR JAYEWARDENE, who was greeted with applause, on rising, said: "I can assure you, gentlemen, that it is a pleasant duty indeed to propose a vote of thank to a person who has delivered such an able and exhaustive lecture, and I may also say that we are indebted to the Kotahena Association for bringing out this lecture and given Mr. Ramanathan an opportunity of relating once for all the base calumnies circulated against him. Gentlemen, political corruption assumes various forms. It is a hydra-headed monster: You kill one, another crops up the next day. (Laughter.) Every morning you see some of these articles which are the outcome of corruption, in one of the local newspapers. Mr. Ramanathan has dealt with certain forms of corruption in politics, as I told you, may take various shapes, but the most prominent feature of the corruption in this election is

THE PARCEL OF MALIGNANT LIES

that are being circulated in the Island. (Applause.) The greatest lie, the hoary lie, is the one that Mr. Ramanathan was forced to retire. That has been repeated as often as it has been uttered, but his enemies still persisting in uttering the calumny. He has read to you the letter from His Excellency the Governor, conveying to him the decision of the Secretary of State exonerating him from the charges brought against him. I shall prove to you that he never retired under a cloud, but that he retired as his colleagues did, with the confidence of his superiors and the good wishes of his colleagues. I am preserving copies of the Independent, in which you find that when he retired there was a farewell function to him, and the leading spirit in that function was no less a person than the much respected Mr. Dornhorst. (Applause.) Mr. Dornhorst is a born leader of men. He is not a "leader" who can be easily dethroned. (Laughter and applause.) He is a gentleman whom we all respect and his words carry weight wherever they are uttered. Perhaps you have never read that when Mr. Ramanathan retired there was a function of not only Lawyers but Doctors, and among them was Dr. H. M. Fernando. (Laughter.) What do you think of the colossal influence of this gentleman when he says now that Mr. Ramanathan retired under a cloud? (Applause.) It was

GOOD FOR HIM TO PARTICIPATE

in that farewell function to one who was retiring under a cloud? The names of those present are a guarantee that there was nothing wrong with Mr. Ramanathan. There were Messrs. Dornhorst, James Peiris, Sampayo and Dr. Fernando among many others. It was there that Mr. Dornhorst said that Mr. Ramanathan came up to the door of a Legislative Councillor in the emancipated Council that exists in our Island. (Applause.) There is the testimony of Mr. Dornhorst, the leader of all we all respect, is not here at this juncture because he would have given sound advice to Dr. Fernando. He would never have misled Dr. Fernando. He would have told Dr. Fernando that his case is a hopeless one. (Laughter.) Then we come to a function got up by the Law Students. The Law Students are a powerful body in the Island. (Applause.) They are the men on whom the future of the Island depends. If there is any fighting to be done it is to them that you have to go. If there is any political reform to them that we must look. They have the courage to engage in a battle of words even with a Governor or a Colonial Secretary. I do not mean to say that you must treat the Governor and the officials with disrespect, but there are occasions when it becomes necessary to hold your own against high officials. As I said, the Law Students got up a function—I hope the opposition will not say that it was engineered by me. Who was the person who

PROPOSED MR. RAMANATHAN'S HEALTH

on that occasion? No less a person than Sir Charles Layard. (Applause.) Considering the passage of words between Mr. Ramanathan and Chief Justice Layard in a well-known case, a short time before that such a controversy in which they had both been engaged, it was a great tribute to Mr. Ramanathan that Sir Charles Layard should have been present at a function and wished him happiness and prosperity in his retirement. That was in 1902. In 1904 you will all remember the agitation over the Toll Ordinance. And to whom did they appeal to preside—included Mr. H. J. C. Pereira? (Laughter.) It was to Mr. Ramanathan and he was voted to the chair on a motion proposed in glowing terms by Mr. Baya. Then it comes to 1907. No less a paper than the "Morning Times" published a most fulsome panegyric on Mr. Ramanathan, and I think it was written by the gentleman who is now denouncing him. (Laughter.) There is no doubt it was written by the same pen. The same mind was at work. It suited him then, because he was at one time clerk to Mr. Ramanathan, who was Editor of the "New Law Reports." But now sitting in a moment over his own master and conducting him, what a change!

HIS MASTER BE HONORABLE ELSE

that sort of thing into our campaign. Let us beware like gentlemen. (Applause.) Not only are the opposition not content with calumniating the living—they are trying to rake up even the dry bones of our dead and long forgotten ancestors. (Laughter.) Could human depravity go further? (Renewed laughter.) And these are the men who are going to represent the educated Ceylonese in the Legislative Council. Are they fit to occupy such a position? On the other hand should they not be

DRIVEN TO THAT OBSCURITY,

from which they should never be allowed to emerge until they learn the manners and methods of gentlemen. (Applause.) This is another kind of corruption—the substitution of corruption—criminal intimidation (applause)—which if done in private life would fire them three months rigorous. (Laughter.) But in public these things are done with impunity and people are constrained to tolerate them. Then I come to another phase of corruption. We are told every morning—at least those who read the "Morning Leader," for I do not read it—that if Mr. Ramanathan is elected, the further extension of the franchise is doomed. There are some men who not only cannot speak the truth, but cannot even think it. Do they not know that they are talking absurd nonsense? Do they think that we are charmed? (Applause.) Dr. Fernando and his supporters seem to think that we have not two brains of common sense, but I tell you that all hope of reform will end if Dr. Fernando is elected to the Legislative Council. (Applause.) He will not have the courage, even if he has the ability to capitulate for another extension of the franchise, if the officials are against it. He is a man who

ALWAYS STUDIES THE OFFICIAL MIND.

Do you think he will raise his little finger to get another instalment of reform? Was it not, on the other hand, Mr. Ramanathan who was the pioneer of this Reform movement? (Applause.) Was not his memorial to the Secretary of State made the basis of all the subsequent agitations and memorials? (Applause.) I say, gentlemen, that it is the party of Progress and Reform. (Renewed applause.) If you want Reform vote for Mr. Ramanathan. (Cheers.) At the end of his term of office all the members of the Council will, we are sure, be elected members. (Applause.) I have very little doubt that within the next few years we shall get a great extension of the franchise, and that Mr. Ramanathan will be the person who will come to our aid and who will show us how the further privileges could be obtained. It is all moonshine to think that Dr. Fernando will do anything to get us reforms. A man must study Politics, and even when he has studied Politics, he must be able to express his views in English boldly and fearlessly in order to get anything he wants. It is all nonsense to call Dr. Fernando a reformer. He is trying to go to Council as Ceylonese Member for the gratification of his own personal ambition and the glorification of his own community. Look at the manner in which his community have banded themselves together in this matter. (Applause.) They say that we are

MAKING THIS A CASTE QUESTION,

but I ask you seriously to consider who are raising Caste issues. Mr. H. J. C. Pereira openly boasted at the Benjain Hall meeting that he had a blue-blooded Vellala on his side. (Laughter.) I do not know whom he meant. But that was the fact that he put in the fore-front of his speech. Evidently Mr. Pereira, like a Briton dearly loves a lord. (Laughter.) But on the other hand, how many men of Dr. Fernando's community are supporting Mr. Ramanathan? There are undoubtedly a few, but they are afraid to come out openly and support him. They have been threatened with boycott, excommunication and various other penalties if they attend their names to any notice calling a meeting for Mr. Ramanathan. Caste is not a very bad thing in itself, but it becomes dangerous when it is organized and when one caste makes itself a sort of standing army to fight against the others. Then it becomes a menace and a source of danger to the other communities, and the latter are justified in banding themselves together to demolish their assailants. It is open to everybody to aspire to Legislative honours, but we know that they are doing their best to get this seat, that they are doing by hook or by crook. (Laughter.) They think that they have a sort of Divine right to this Educated Seat. (Laughter.) But why they think so I cannot understand. Why Dr. Fernando thinks that he is the best man to represent the Educated Ceylonese in the Island

IS BEYOND MY COMPREHENSION.

(Laughter.) Do not run away with the idea that corruption is bribery. "Corruption" is here used in a wider significance and includes everything improper and everything extraneous operating in a man's mind to make him go against his conscience. That is corruption. Let us lose all political rights but let us be true to ourselves. Let us adhere to our convictions. Let us suffer political martyrdom, if it comes to that, for the sake of our principles and our convictions. (Applause.) There is another small matter which I should like to allude. It is of course a branch of corruption, but not a very bad branch, it would refer to the manner in which the supporters of some candidates pester the voters. Morning, noon and night they are at them, trying to instil their political views into them. House to house visiting—is strongly to be condemned. It is bad enough when indulged in by the supporters of the candidates, but when the candidates themselves go from house to house, it becomes a degrading and unedifying spectacle. (Applause.) Before I pass on let me read to you the opinion of the leading organ in the world on this subject. Speaking of visits to voters by agents of candidates the London "Times" says:—"Surely it is enough for the candidates to let the electors know what his political sentiments are, and to defend them to the best of his ability on the platform. We would not curtail the elementary rights of free speech in the least. On the contrary we would encourage it. Every candidate should seize every opportunity of addressing the electors from the platform. What we should discourage is the absurd custom of degrading and degrading alike, on part a step to it if they choose by resorting to cover persuaions which often differ little, if at all, from covert and even open intimidation. But to get rid of it once for all." It is speaking of the canvassing of the candidates, but I say it is most degrading to hear of candidates themselves going with a few of their friends from house to house, pestering the babies, flattering the mothers and cajoling the husbands. (Laughter.) Did we not hear that some time ago three or four gentlemen made a mad rush to Batticaloa? But even then Dr. Fernando has got to admit that his candidature in Batticaloa

WAS A FAILURE.

These are some of the minor things that may be classed under the head of "Political Corruption." We are thankful to Mr. Ramanathan for having come forward to-night and repudiated by his bold and manly speech the charges levelled against him. He has given the death-blow to those charges. He not only thinks any man will dare to say again that Mr. Ramanathan gave up office under a cloud. It is rather late and I don't wish to detain